UNITY.

A Pamphlet Mission for

Freedom, Fellowship and Character in Religion.

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EVIDENCES OF A FUTURE LIFE.

There are those who ask, as in very ancient times the question rose, "If a man die, shall he live again?" And in these days of scientific tests and searching thought, we feel that we must answer more from our hopes than from our knowledge. Yet every figure of speech under which we define or designate death, covers the thought, not of new bondage, not of destruction, but of release and liberty. Death is the breaking through into a new horizon, or the gate-way to the open sky of the soul's free choice. Are all forces correlated and conserved except the finest and supremest which God could charm into being,—the consummate flower of creation, so fine, so perfect, so influencing, that all Nature looks up to it, tends to it, and strives to imitate it? Either the soul is something apart from Nature,—in which case we know nothing of its substance and law, —or it is the highest result reached in the universe. We call it the fruit of God's infinite and wonder-working husbandry; God's choicest workmanship; his own offspring, stamped in the beginning with his own thought and likeness. Nothing that we know of is annihilated: will he throw his best investment, his very child, away? Are we not of more consequence to him than even to each other, or to ourselves? Not even the infinitely rich and bountiful God can afford so lavish a waste.—J. C. Learned.

WHAT DO UNITARIANS BELIEVE?

We are often asked this question. The reply we like best to make is: We believe what we must. We believe what, with the light we have, seems to us truth, whether anybody else believes the same or not. Nor dare we insist that others shall believe what we do,—but only that they shall believe what seems to them truth under the light which they have. Hence Unitarians not simply allow but expect among themselves a wide diversity of beliefs. However, as a matter of fact, probably their beliefs differ less widely than do the beliefs of some of the denominations which have fixed creeds, as for example the Episcopalians and the orthodox Congregationalists—denominations which in spite of their creeds contain persons of all shades of opinion, from the most ultra radicalism on the one hand to the extremest Calvinism, or to semi-Romanism, on the other. For the benefit of any who may desire to get a clear understanding of the general positions of Unitarians, we give below a Statement of Belief recently recommended for use in their churches by the Unitarian Ass'n of New Hampshire.

Unitarians believe (1) in one God, the Heavenly Father, all-wise, holy, just, and good. (2) In Jesus Christ as the well-beloved and faithful Son of God. (3) In the Holy Spirit, as the presence and power of God in the soul and life. (4) In the divineness of human nature. (5) In the certainty of retribution. (6) In the merciful purpose of all divine punishment. (7) In forgiveness of sin, as the consciousness of restored harmony with God on repentance and faith. (8) In salvation, as moral health and safety. (9) In Christianity, as a spirit and life rather than as a system of speculative doctrines. (10) In inspiration, as universal in all souls differing but in degree. (11) In the final authority of the testimony of God in our reason, conscience, and soul. (12) In immortality, as the future gift of divine discipline and endless progress.

We should add, that while this Statement of Belief was unanimously adopted by the New Hampshire Association, it was with the accompanying explanation that the Statement was not to be understood as a *creed*, in the sense of a limit of inquiry or a test of fellowship, but only as an affirmation of the views that are most generally held among Unitarians.

The New Wine of Prof. Swing and Dr. Thomas.

"Neither do men put new wine into old bottles, else the bottles break."

While Presbyterianism was working out, in Scotland, its grand idea of the "right of private judgment," as a bulwark against the tyranny of Rome, there was, among the workers, an endless variety of opinion and a very general disbelief in the inspiration of the New Testament. There was a great lack of uniformity of faith, and the new ideas mixed with all kinds of old ideas, in all kinds of minds. So, to get things into shape, King James the First called an assembly of bottle-makers to meet at Westminster and make a bottle for this new wine, for which no room had been found in either the Church of Rome or England. These reverend workmen met, and after much earnest, honest work succeeded in turning out a good, stout bottle, which was labeled "Westminster Confession of Faith."

For centuries this bottle has been tightly corked, carefully, piously, and prayerfully guarded by a succession of clergy and laity; and so strong was the material, so good the workmanship, that, although it was once rent in twain, it was securely sewed up and made into two bottles, which were afterwards reunited in such way as to leave it in the original form and wonderfully well preserved. From this bottle the old doubts about inspiration are all excluded, and all other serious conflicts of opinion are on the outside.

Well, after the bottle was repaired and made almost as good as new, what did David Swing do but uncork that sacred vessel and set about pouring in some of his new wine? He was not long in discovering that the process would soon break the bottle, and, as he loved it, both for its own sake and for sake of the good old wine it contains, he quickly desisted, and now keeps his new wine in open vessels, where there is plenty of room for fermentation and ample facilities for distribution.

Once upon a time John Wesley pressed out a rare vintage, and found his new wine a nuisance to his pious neighbors,

with not a bottle in England large enough to hold it, so he set to pouring it out into all sorts and sizes of opened-mouthed vessels, and calling on every living soul to come and drink. There was a great deal of drinking done, and, in spite of all the temperance societies, of all the Bishops and Magistrates and D. D.'s and devout pewholders of England, tens of thousands got drunk on Wesley's wine, and had such method in their madness that they were ever after better citizens, nobler and happier for this intoxication.

When this fact had made itself apparent, the bottle-makers took charge of the wine, in due course made a nice bottle, called it "The Twenty-four Articles," gathered up the wine, put it in, corked the bottle, and have it as secure as any other treasure of this kind.

This being the case, what right has Dr. Thomas to open that cork and put his new wine into that old bottle? Dr. Thomas thinks that his wine is the same kind that has been pressed out of Methodist grapes as long as he can remember, and as long as there has been any such grapes to be pressed; but they who hold the bottle think otherwise, and refuse to admit it. People talk of persecution, and complain that the bottle does not grow so as to meet the growing wants of the age; but growth is no part of the business of a bottle,

One cannot but sympathize with David Swing and Dr. Thomas in their efforts to keep their several churches in their original position as the vanguards of religious thought; but Luther and Knox and Wesley might as well have tried to do their work inside the Roman and English churches as the advance thinkers of to-day to do theirs in the Presbyterian and Methodist churches. Science and research have thrown a new light upon Revelation, and religion must be left to the ignorant, or find interpreters and interpretations for which there is no room in theseor ganizations. They have their own uses in the present and future, as they have had in the past; but they cannot meet the new wants of a new age.—Mrs. SWISHELM, in *Chicago Tribune.*

DEVOTIONAL READINGS.

V.

THE GOLDEN RULE.

Return good for evil.—*Laws of Manu.*

If thine enemy hunger, give him bread to eat; if he thirst, give him water to drink.

Thou shalt love thy neighbor as thyself.—*Hebrew Laws.*

That which thou blamest in another, do it not thyself.—*Thales.*

Do not that to a neighbor which you would take ill from him.—*Pittacus,* 600 B. C.

Do as you would be done by.—*Zendavesta.*

Let none of you treat his brother in a way which he himself would dislike.—*Saboean,* B. C.

If a man foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me. Overcome anger by love; overcome greed by liberality; overcome falsehood by truth; overcome evil by good. Hatred never ceases by hatred, but by love;—this is an old rule.—*Buddha.*

One should seek for others the happiness one desires for one's self.—*Buddhist.*

Confucius said: 'My doctrine is that of an all-pervading unity.' 'Recompense kindness with kindness, and injury with justice.' Tsze-Kung asked: 'Is there one word which may serve as a rule for one's whole life?' Confucius answered: 'Is not Reciprocity such a word? What you do not wish done to yourself, do not to others.'—*Confucian Analects.*

A disciple of Confucius being asked concerning his teaching, replied: 'The doctrine of our master consists solely in integrity of heart, and treating his neighbor as he himself wishes to be treated.'

If one strive to treat others as he would be treated by them, he will not fail to come near the perfect life.—*Mencius.*

Be a friend of peace, a promoter of peace, a friend of all men. Do not unto anotherwhat thou would'st not have another do unto thee; this is the whole law, the rest is only commentary.—*Rabbi Hillel.* B. C.

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets—*Jesus.*

Men were born for the sake of men, that each should assist the others. To reduce man to the duties of his own city, and to disengage him from duties to the members of other cities, is to break the uni-

versal society of the human race. Nature has inclined us to love men, and this is the foundation of the law.—*Cicero.*

He that loveth others hath fulfilled the law. For all the commandments are briefly comprehended in this saying, 'thou shalt love thy neighbor as thyself.' Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—*Paul.*

Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth. Thou shalt not say 'I will love the wise, but the foolish I will hate;' but thou shalt love all mankind. 'Love thy neighbor as thyself,' this is a fundamental law in the Bible. Imitate God in his goodness. Be toward thy fellow creatures as he is toward the whole creation. Clothe the naked; heal the sick; comfort the afflicted; be a brother to the children of thy Father.—*Talmud.*

Ye have heard that it hath been said 'thou shalt love thy neighbor and hate thine enemy.' But I say unto you 'love your enemies; bless them that curse you, do good to them that hate you; that ye may become the sons of your Father in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'—*Jesus.*

See that none render evil for evil to any one; but ever follow that which is good, both toward one another and toward all. We are members one of another.—*Paul.*

The whole universe which you see around you, comprising all things both divine and human, is one. We are members of one great body. Nature has made us relatives when it begat us from the same materials and for the same destinies.—*Seneca.*

You are a citizen and a part of the world. The duty of a citizen is in nothing to consider his own interest distinct from that of others; as the hand or foot, if they possessed reason and understood the law of nature, would do and wish nothing that had not some relation to the rest of the body.—*Epictetus.*

All nations under heaven accept as a standard the maxim, 'Do unto others as ye would they should do unto you.'—*Augustine.*

The prophet said 'think only of what is good for each, and consider not the wrong that has been done thee; pardon others readily, and do good only unto all. Fair is the dwelling-place of those who have bridled anger, and forgiven their adversaries. Return good for evil.'—*Mohammedan.*

All of religion is in the doctrine 'Thou shalt love thy neighbor as thyself.' There is peace in it, international, civil, domestic, personal. There is endless coöperation in it;—righting of wrongs, bearing of burdens, healing of wounds, comforting of sorrows, forgiving of injuries, and atoning of sins. Happy industry is in it; wise and humane laws; free states and united peoples.—*O. B. Frothingham.*

Series I. **Corner-Stones of Character.** No. 11.

BY MRS. K. G. WELLS.

TRUSTFULNESS.

"Trust in all things high
Comes easy to him."

Trustfulness means the ability in one's self to be **depended upon** and to **depend upon** and **confide in others.** It is being "on honor" all the time. Children tell each other secrets "on honor;" people trust you through life, believing in your honor; and as they believe in your honor, you believe in theirs, so trustfulness is constant give and take between friends.

Friendship depends upon our trust in others. Children first trust their parents, next their teachers, playmates and books; finding that results are due to causes, as that rain comes from gathering clouds or that unhappiness follows sin, they begin to believe in law and finally trust God, who makes the laws of nature and of our own being. Ps. xi. 4. They are friends with their home, with the world, and with God.

Success greatly depends upon trusting wisely. See whom you trust and why. Keep your eyes open. Don't depend upon others or tell secrets to every girl or boy chum, till you know all about them, and never pledge yourself to do anything till you know what is to be done. Don't believe in queer doings or extravagant sayings without examination. Children will trust each other and be very intimate, then suddenly get put out at something and call each other "mean:" where is their trust?

Disobedience prevents trust, for then the children must be watched. Is that pleasant? If a girl is trusted to go to bed early, or a boy to come home at dark, but neither are punctual, the mother feels she cannot trust them in larger ways. If a message is entrusted to you, give it exactly; if your pocket money is not to be spent on candy, don't buy spruce-gum or something like candy.

Children can't have liberty or their own way till proved worthy of it.

Don't be **suspicious** or **jealous** of another, believe that every one means right, till you know the contrary. Don't impute ugly motives, don't think girls mean to snub you or boys to be impudent till you are sure.

Never **deceive** or betray another's trust, for it makes sore hearts and lonely lives. Guard another's trust as your own life.

A **trustful** child is **joyous, loving and loved,** and makes others good to him or her by showing belief in their goodness. A trusted child is the classmates' guardian, the teacher's help and the parent's confidante; the boy becomes the brave knight of chivalry, the responsible business man and the nation's leader. The girl is every one's helper and is helped by every one.

Trustfulness is due **God** because real belief in his wisdom and love implies a trust in it and that belief and trust should be strengthened by the experiences of each year of our life; to others because trusting them develops their nobility of character; and to ourselves, as it increases our self-reliance and our cheerfulness.

Series I. **Corner-Stones of Character.** No. 12.

BY MRS. K. G. WELLS.

REVERENCE.

"Reverence God, Truth, Love."

Reverence is the last and most beautiful of all the corner-stones in this series. Like the others it should be early laid, but not until the **child is grown, is its strength or extent felt.** Thus, (1) truth in speech and thought leads to (2) honesty of life which shuns (3) all forms of hypocrisy, and, through (4) avoidance of excess, makes (5) self-restraint possible; for such manner of life is obtained by the practice of (6, 7, 8) three habits of action and thought, which united with (9) fairness to others makes one, not only (10) necessary to his or her own place, but wins for them (11) the confidence of, and the power to create happiness for others, till finally as life widens the (12) faculty of worship and appreciation is developed, until every half-known law or half-compehended goodness is the "vision of some marvel come to light." There are twelve corner-stones mentioned in that long sentence. Can you pick them out as numbered?

Reverence to **God** is shown (1) in honoring Him by a good life, (2) by appreciating all He has made, (3) by never speaking carelessly or in fun of Him, and by never swearing. "Slang" begins in imitation of others and leads to profanity; careless thinking and talking about sacred things or the dead or heaven is also irreverent. Don't say "by" anything.

Reverence next your **parents** and **teachers,** as older and wiser than and devoted to you. Be respectful to all older persons.

Reverence all the **impulses** that spring up in a playmate's heart. Don't laugh at or snub awkward attempts in yourself or in others to be good. Unfold every feeble wish into action. Reverence every form of **beauty** and **wisdom,** great books and all of **nobility, truth** and **character** that is above you: then you will not pay respect to persons simply because of their position, nor will reverence become superstition or idolatry. Reverence also your own **nature,** which is to help others. A child who feels no reverence is neither respectful nor brave, but rude, ignorant and self-conceited.

Tell the story of **Christ** and the elders in the temple, of his obedience unto his mother, his intercourse with publicans and sinners, and of the box of ointment; for he reverenced the good that lay beneath the evil in those he knew; his submission, unto what he thought was God's will, was still another form of reverence.

Ask the children if their **present irreverence** is not want of sympathy and observation. Let them compare their idea of an ideal with what it was two years before, and see if it is not now something better. Thus reverence grows with knowledge.

Let the children give reasons why reverence is due to **God** and to **others.** Then show them why it is due to **one's self,** because of our God-given powers and possibilities and not because of our actualities.

Notes and News.

Our next Series of Sunday School Lessons.—Readers will see that the present number of UNITY brings us to the close of Mrs. WELLS' series of S. S. Lessons. With our next issue we propose to begin a second series (also of 12 lessons) on "*Home Life*," written by Mrs. S. I. LESLEY, of Philadelphia, (wife of Prof. LESLEY of the University of Penn.,) and Mrs. E. L. HEAD of Germantown. The subjects will be as follows: (1) The Pleasant Face. (2) Dress. (3) Teasing, Fretting, Bantering. (4) Slang and Exaggeration. (5) Home-Helping. (6) Headaches and Toothaches. (7) Table Manners. (8) In Company. (9) The Old. (10) Guests. (11) The Poorer. (12) The Dog and the Cat. Series III, when we get to that, will be by Mrs. C. G. AMES, on "School Life."

The Evangelists, PENTECOST and STEBBINS, are to hold forth in Chicago this winter, *a la* MOODY and SANKEY, beginning January first. Prof. C. C. CASE, of Cleveland, Ohio, was expected to arrive last week to begin the training of a male chorus of 500 voices, in preparation for the great meetings. This reminds us that the old Tabernacle on Monroe Street is to give place to five new Stores, five stories high; so that alas! neither GOUGH, BEECHER, KELLOGG, baby show nor MOODY will any of them know the place any more forever.

A movement is on foot looking toward organizing a Unitarian Church at Madison, Wis., with a view to getting Rev. H. M. SIMMONS, now at Kenosha, as its pastor;—thus planting our Liberal Gospel in another of our important University towns. Mr. SIMMONS is one of our very finest scholars, strongest thinkers and most effective preachers, and of all men we can think of, just *the* man for such a movement at Madison. We hope the movement will succeed.

This is what Rev. J. H. CROOKER says about "Civil Service Reform" *in Religion*:

The press condemns our civil service because advancement is a matter of patronage, and not a reward of solid worth. At such injustice a cry of horror fills the land, and men say, 'Let us reform our civil service.' But before this, let us first reform the civil service of heaven. Popular religion represents salvation as a matter of patronage,—not as a reward of solid worth. As men get office by clinging to the garments of a politician, so we must get salvation by clinging to the robe of Jesus.

Civil service reform must commence with theology. There sits the monster; there is the fountain head of the stream that bears

moral death to the nation. Men rise not above their God ideals. What! expect a reform in our civil service while the Church represents God as acting precisely like a ring politician;—that is, rewarding people for other considerations than purity of character? Such teaching is a brutalizing and barbarizing force.

The Unitarian Society at Omaha has invited Rev. W. E. COPELAND to become their pastor, and he has accepted the invitation. The society renews its services under very favorable auspices, with a larger paying membership than ever before, and an increased interest in the good work. They are fortunate in possessing among their own members one of the best choirs in the City of Omaha, under the charge of Miss L. A. ROGERS, who, from the beginning, has been a staunch friend of the society. A prosperous year seems now to open before this important society, and we are pleased to note the revival of interest there, as it has up to this time experienced more of the hardships common to our young Western societies than usually falls to their lot.

Rev. C. G. HOWLAND, of Kalamazoo, Mich., has printed and distributed quite widely in his State the following circular, which speaks for itself:

At the recent meeting of the Michigan Conference of Unitarian Churches, I was chosen Secretary; the executive officer of the Conference.

It is my duty to ascertain as far as possible the names of all friends of Unitarian and other liberal religious thought in the State; distribute papers and tracts written for the promotion of "freedom, fellowship and character in religion," and as the missionary agent of the Conference visit such places as I can consistently with my duties as the minister of the church in this city, to lecture, preach and confer with those interested in the spread of Unitarian opinions. I shall be glad to get into communication with those who believe there should be religious as well as other progress; who feel that the old theological tyranny should be broken, the old gloom dispelled, and the old narrowness give way to larger views of God, and man, and the universe in which we live.

I shall respond to any calls within my power for lectures, sermons, and funeral addresses; and will speak in whatever place can be obtained, whether church, hall, school-house, or private parlor.

Mr. HOWLAND is an earnest, able speaker, who is in thorough sympathy alike with the best thought of the past and present. He ought to have multitudes of calls to speak in all parts of the State. Liberals of Michigan, send for him!

Col. INGERSOLL says: "A Creed is a gravestone set up over the corpse of a thought." He calls Young Men's Christian Association men "those *Protestant Jesuits* of our day." Here is a beautiful utterance from him on the subject of man's immortality: "The idea of immortality, that like a sea has ebbed and flowed within the human

heart, with its countless waves of joy beating against the shores and rocks of time and fate, was not born of any creed, nor of any book. It was born of human affection, and it will continue to ebb and flow beneath the clouds and mists of doubt and darkness, as long as love kisses the lips of death. It is the rainbow—hope shining upon the tears of grief."

"Like the fabled river that disappeared in Greece and reappeared bright and sparkling in Sicily, so the rill of Roger Williams, lost to sight, in Salem, in the seventeenth century, burst out again, purified, in Boston in the nineteenth, in the lofty and inspiring influence of CHANNING, of EMERSON, and of PARKER.—GEORGE WILLIAM CURTIS.

Rev. ALBERT WALKLEY, who came into our Liberal ranks from the Reformed Episcopal Church a few months ago, and who has been mentioned in these columns several times, is now in the Divinity School, Cambridge, and desires to get engagements to preach on Sunday while carrying on his studies. Mr. WALKLEY was a very acceptable preacher and pastor for two or three years in the Reformed Episcopal Church. He will gladly make engagements within 50 or 75 miles of Cambridge. Will our New England readers bear him in mind and see if they cannot help him to some work by means of which he can partly pay his way at the Divinity School?

During Booth's engagement here, says *The Pittsburgh Leader*, an individual applied at the box-office for a reserved seat, and after stating what was desired, said: "I wonder if Mr. Gotthold would allow the party this seat is for to sit in the upper box?" "That's not a very good place to see the play," said the genial Follwood. "Well, that's just what I want," returned the man. "You see, the seat is for our preacher, and he don't want anybody to see him." "In that case," said Follwood, "we'd better put him up in the other box. Your Sunday-school superintendent is there now, and he'll have congenial company." The man bought the ticket.

The Woman's Convention at Rochester, N. Y., passed the following sensible resolution:

Resolved, That it is through the perversion of the religious element in woman, cultivating the emotions at the expense of her reason, playing upon her hopes and fears of the future, holding this life with all its high duties forever in abeyance to that which is to come, that she, and the children she has trained, have been so completely subjugated by priestcraft and superstition."

The admirers of Dr. BUSHNELL, who did so much to liberalize and rationalize the orthodoxy of our day, are about to place a mural tablet in the Park Church, at Hartford, Conn., in commemoration of his

brilliant genius and great services as a theologian and a scholar. He was pastor of the church 26 years.

Dr. BELLOWS declared at the Philadelphia Convention, that he had been told fifty times by orthodox friends: "You Unitarians do not know the service you are rendering; you hav'nt half enough confidence in yourselves," and then he added, "That service consists largely in interpreting to men's minds their own growing thought and faith."

Rev. J. HYATT SMITH has received a six page letter from one of the "holiness brethren," rebuking him for not having attained sinless perfection. This letter was folded in a newspaper, so that the manuscript could not be seen, and sent through the mail with a one cent stamp. The amount by which the government was cheated was two cents. Verily there is nothing like having a religion which teaches that "morality" (to use the words of Mr. MOODY) "does not touch the question of Salvation."

The English Methodists have recently recalled and discharged from their ministry the Rev. Mr. IMPEY, distinguished for his forty years' faithful service as a missionary, simply because he declared to the home committee that he could no longer teach the dogma of Eternal Punishment in the crude and literal form in which it is affirmed in the creeds of Methodism. And yet we are told that our Methodist brothers owe their large increase in numbers to their persistent preaching of the Divine Love.

As a single interesting illustration of how far the spirit of religious inquiry is spreading, and how almost world-wide is coming to be the desire for a more rational Christianity, we print below a letter recently handed us by Rev. J. B. GREEN of Montreal, Canada, which had just been received by him from the Director of the National College of Honduras.

Tegucigalpa, Honduras, Central America, Aug. 20, 1878.

To the Editor of the *Rational Christian*, Montreal:

DEAR SIR:—Having learned your address through my brother in Quebec, I hasten to learn more of you and your publications. Will you please give me fully your views, as there are many of us here who are pretty rational, but without any definite guides as relates to Christianity. Yours Very Truly,

E. E. RIOPEL,
Director National College.

We hope that both the American Unitarian Association and the Free Religious Association will see to it that the writer of the letter is liberally supplied with the publications of the two Associations.

Princeton Conference.—On the same day as the Philadelphia gathering, the Illinois Fraternity met at Princeton in response to the invitation from the "few unorganized Liberals" of the place. The attendance from first to last was among the best we have ever known at a local Conference. The full programme was carried out to the letter. Every minister, for a wonder, was present at roll-call. The hospitalities of the Congregational Church, in whose building we met, was most marked,—the pastor, Rev. Dr. EDWARDS, giving both the opening and closing words of the Conference,—the former one of cordial welcome; the latter of candid thanks, and an honest "I don't agree with you," that assured us that the sermon which he announced in review of the Conference would be one of courteous and appreciative criticism, as it was. The papers were of marked power, and were earnestly discussed. Mr. BLAKE'S efficient handling of the Sunday School question; Mr. GORDON'S admirable study of "Prison reform," and the discussion that followed, indicated the practical turn of the Fraternity; Mr. THOMPSON'S paper on the "Cerebral Factor in Religion," and Mr. HERFORD'S "Man's Part in Evolution," and the interest they awakened, showed how present are the problems of modern science, not only in the minds but in the hearts of our people. "The common people heard them gladly." The ladies of the Conference formally waited upon the represenative of "UNITY," requesting the publication of Mr. THOMPSON'S paper in its colums. It is forthcoming. Mr. DOUTHIT'S "Secret of Power," Mr. HERBERT'S "Plain Religion, which our Times demand," and Mr. JONES' "The Gospel of Expediency Tested," indicated how large a factor is ethics in the religion which the Fraternity stands for, while the tenor of the evening discourses by Messrs. CLUTE and KERR, the zeal of the platform-meeting, and the exceptional morning promptness which brought most of the audience out to the nine o'clock devotional meeting, justified the remark of Dr. EDWARDS: "I was agreeably disappointed in finding a reverent spirit among them."

LaPorte, Indiana.—A week later, a special meeting of the Indiana Conference convened at LaPorte to give an impetus to the good work of Brother CROOKER. None of our Western societies seem less in need of such outside help: within a year this society has comfortably housed itself at a cost of a thousand dollars, and have escaped a cent of indebtedness. HERFORD and SUNDERLAND spoke the plain words of our cause at the two evening meetings, and during the day HOWLAND gave the "Certainties" of his faith. CHAINEY, from the southern corner of Indiana, brought his ringing words concerning "Woman" and to the women, while JONES plead for "Loyalty." The entire meeting was pitched on the constructive, convert-the-whole-world key, and cannot fail of fruitfulness.

Madison, Wisconsin.—Still another week, and the field long fallow at Madison was touched again with the ploughshare of the Liberal worker. Mr. COLLYER found the Assembly Chamber filled to overflowing, waiting his opening word It was a romance from real life, in four chapters. The downward career of a church from inwardness and life, through outwardness and prosperity to worldliness, ending in worthlessness and death. The Conference lasted for two days. The audience was fair, and gradually waxed warm. GORDON again brought forward the all-important question of "Prison Reform." SIMMONS discoursed of the "Winter of Faith" in such a way that one scarcely knows whether to characterize it as a poem, or a philosophic treatise embodying, as it did, the best results of both. GANNETT discoursed of "Everyday Miracles," contrasting them with the old-time one-day miracle. Mrs. JONES read a much appreciated paper on "Harriet Martineau," and Mr. HERBERT gave "The Measure of True Manliness." Mr. FORBUSH closed with a clear word on "Natural and Unnatural Religion." The exercises were largely attended by the students of the University, several of whom took part in the discussion. A pleasant episode in the life of the Conference goers was the complimentary dinner which the venerable Judge VILAS gave to the Conference at the Vilas House on the last day, when some hundred and fifty Unitarians sat down with most of the State officers, and other celebrities, to discuss a bill of fare illuminated with the motto, "Freedom, Fellowship and Character in Religion." Why is this not as good as writing "Holiness" on the bridles of the horses? Mr. JONES stayed to gather up the fragments—not material, but spiritual—and preached twice on the the following Sunday to large audiences, finding sympathetic friends springing up from unexpected corners. There are hopeful prospects that we may soon have a light burning in this town, with a university second only to Ann Arbor, in the West.—J. LL. J.

The Philadelphia "Convention to consider and promote the interests of Unitarian Christianity" as the call reads, was a most significant gathering, and we trust has sown seed that will greatly promote the interests of "Unitarian Christianity," not in the Quaker City alone but wherever the word has flown. Many of the old standard bearers, and a goodly number of the younger men who are taking up the work as it comes to them, were there to give in their testimony and proclaim their devotion to the Faith. Addresses were made by Revs. E. E. Hale, Chas. G. Ames, Jas. Freeman Clarke, J. W. Chadwick, S. R. Calthrop, Chas. R. Weld, H. W. Bellows and Clay MacCauley. If space permitted, we would gladly report each one, but can only note the central figure of the occasion, the "beloved disciple" as he has been fitly called, Dr. Furness, whose paper entitled "Our

Christian Traditions" was a summary of his life work, the study of the character of Jesus as portrayed in the four gospels. We give a short extract from this paper:

RELIGIOUS VALUE OF THE GOSPELS.—I have spoken of the Christian records as having an interest apart from their religious value—an interest from a purely literary point of view. They have a scientific interest as well as a special interest at this hour; when theories of the universe are suggested by leading men of science, that seem at least to threaten death to the religious sentiment; when men are losing faith in a living God, and even in the reality of their own existence, consciousness being regarded as a fleeting accident in the ceaseless changes of matter which alone is held to be immortal. Now, if there once existed such a person as I believe Jesus to have been, it is a fact which we shall do well to weigh before we resign ourselves to these tendencies of modern thought. If, besides uttering the divine wisdom and living a life of stainless purity, and suffering with regal dignity a martyr's death, he, by a brief word of his lips, by the touch of his hand, restored health to the sick and sight to the blind, if he broke the mysterious slumber of the grave and reappeared himself alive after death, and if all this was in perfect conformity to the order of nature, then is he a *fact* in nature, and any theory of being is radically defective that gives no heed to the significance of so extraordinary a phenomenon.

That such simple-minded, unlettered writers as the authors of the Gospels were should produce inventions all of a piece with truth and nature, nay, inventions that would not be seen at a glance to be in utter contradiction of truth and nature, why, I could as readily accept, in all seriousness, the supposition of a countryman of Goethe's that "if the Almighty, when he made the world, had created no birds, but had said to that great man 'my dear Goethe, there is a void in creation, fill it up,' Goethe would instantly have proceeded to make birds, just as the Almighty would have made them.—F. L. R.

DEPARTMENT OF RELIGIOUS CULTURE OF THE

CHICAGO WOMAN'S LIBERAL UNION.

The following is a part of the Programme of Study in use in the Chicago Woman's Liberal Union. The entire programme is divided into three departments: (A) Religion in History, subdivided into: I, Ancient Religions; II, Modern Religious History. (B) Religion and Science. (C) Religion and Morals. In the next number of UNITY, the second subdivision of Religion in History will be published, after which the whole will be printed in circular form for the benefit of such other clubs and societies connected with liberal organizations as may choose to make use of it.

CELIA P. WOOLLEY,
Ch'n Com. on Religious Culture,
1023 W. Monroe St., Chicago.

A. RELIGION IN HISTORY.

I. ANCIENT RELIGIONS.

For general text-books on this subject. see Muller's "Science of Religion"; "Ten Great Religions," by James Freeman Clarke; Higginson's essay on "The Sympathy of Religions," No. 1 of *Unity*.

SUB-TOPICS.	REFERENCES.
1. Primitive Religion.	Tylor's "Primitive Culture," Lubbock's "Pre-Historic Times," Fiske's "Myths and Myth Makers."
2. Religion of Egypt.	Wilkinson's "Ancient Egyptians," Birch's "Egypt," Egypt in the "Illustrated Library of Wonders."
3. Religion of India.	"Oriental Religions—India," by Samuel Johnson; "English Governess at the Siamese Court," by Mrs. Leonowens; "The Indian Saint," by C. D. B. Mills; Muller's "Chips from a German Workshop," Lectures I, IX, XI.
4. Religion of Persia.	Haug's "Religion of the Parsees," Muller's "Chips:" Lectures III, VI, VII, VIII.
5. Religion of China.	"Oriental Religions — China," by Sam'l Johnson; Legge's "Chinese Classics."
6. Religion of the Hebrews.	Stanley's "History of the Jewish Church," Frothingham's "Stories of the Patriarchs," Baring Gould's "Legends of the Old Testament," Sunderland's "The Bible—What is it?" Knappert's "Religion of Israel," Chadwick's "The Bible of To-day," "Bible for Learners."
7. Religion of Greece and Rome.	Cox's "Greek Mythology," Muller's "Chips," Lectures II, III, Grote's "History of Greece." 1st Volume, Draper's "Intellectual Development of Europe," Chaps. IV, V, VI, VII, VIII, Farrar's "Seekers after God."
8. Scandinavian & Celtic Worship	Carlyle's "Hero Worship," Lecture I, Andersen's "Norse Mythology."
9. Religion of Ancient America.	Baldwin's "Ancient America," Prescott's "Peru," 1st volume, Prescott's "Mexico," Muller's "Chips," Lecture XIV.

Note.--For prices of above, and other references, see "Tool Chest for Liberal Sunday School."

From St. Louis.—It will gratify many readers of UNITY to learn that Prof. JAMES K. HOSMER's lectures on "German Literature," are entirely ready for the press and will soon be issued by GEO. I. JONES & Co. of this city. If any one wishes to read the story of the great authors of Germany, it will be found in this book, told in a most interesting and instructive way. As lectures, the audiences grew larger with each repetition of the course, and they cannot fail to awaken interest in all readers. Prof. HOSMER is master of the picturesque style of writing, and for the numerous clubs and coteries now formed, or springing up in all our larger towns for the study of literature, it is doubtful if any book could be named, so admirably adapted to introduce them to the noble field of German life and thought. It is worth remembering among the Christmas gifts.

The Church of the Messiah has begun its afternoon services—at four o'clock—and the attendance is very large. A young man said to me a few days since that Sunday afternoon was the hardest time in all the week to "kill," and he was glad there was something to go to;—a little good music and a little good talk—a *very* little of the latter—was just what he wanted. It is just possible he expressed the feeling of many more. The experiment of Sunday Lectures proved that plenty of people are at leisure Sunday afternoons, who can be gathered together if something interesting is offered.

Rev. R. A. HOLLAND of the Episcopal Church, who last year gave a course of Sunday evening discourses on Shakspeare, and the winter before on the characters of "Daniel Deronda," has begun a course to continue three or four months, on Dante. He will take this opportunity to discuss Swedenborg somewhat;—indeed, he will pass in review all the heavens and hells and purgatories, believed in or dreamed of.

After the fierce season of controversy which moved St. Louis last winter, the present lull is ominous. If the era of good feeling lasts, we may count upon a tremendous run of revival about February or March. But it is too early yet perhaps to conclude that brother HOLLAND, or SONNESCHEIN, or SNYDER, or RYAN, won't say something to break up this calm and set the city on fire. Their words have weight; and either one of them can do it.

Rev. WM. R. ALGER unexpectedly dropped in on us the other day. It was like a benediction. One of the rare men in our or any pulpit. Is not that graceful, radiant speech of his at Saratoga still fresh in our minds? What a masterpiece of scholarship is his "History of the Doctrine of the Future Life," now in its tenth edition! Only yesterday, an orthodox minister expressed his profound amazement at the amount of study and reading involved in it, and his everlasting indebtedness to it. But this item was begun to speak of the enthusiasm and hope with which Mr. ALGER, after laborious and successful years of work among scholarly men in our great literary cen-

tres, where our largest libraries were at his elbow, but intensely moved by the missionary spirit of JENKIN LL. JONES, our 'incarnate cheer,' the Charles Lowe of the West, takes up his journey to the Rocky Mountains, to undertake the resuscitation of a church that has been overborne with debt and difficulty. We shall see what we shall see; but unless we are greatly mistaken in the character of the liberal people of Denver, this mission will reinstate that society. Would that the example of Mr. ALGER might prompt some others to believe in the West, and call forth some of our strong young men, who are tender only in this, that they think they *must* settle somewhere within fifteen or twenty miles of Boston.—J. C. L.

Letter from Cambridge, Mass.—It is marvellous what a difference there is in all University towns between vacation and term-time. In a week and as if by magic, not only do all the college buildings, which for three or four months had been silent and forsaken, become alive and vocal, but a new and all pervading activity starts up in the town itself. Here in Cambridge one almost fancies that it is Spring instead of Autumn, and that all this life has been for a time buried under the snow of Winter, This Spring of ours. however, is a Spring of *young men.* We trust before many years that the spring time in Harvard may also put forth young *women.* (Natural but not original idea and wish!)

In Divinity School are about twenty two students. The senior class numbers three; the middle class eight and the junior about eleven. The religious tone of the school is much more spiritual than I had been led by common reports (mainly orthodox reports, I confess) to believe. In Conference meetings the students speak freely of their religious experiences, and these are by no means cold intellectual talks, but warm and cheering. The new professor, Rev. J. H. ALLEN, steps gracefully into the routine of his duties. So far the impression he has made on the students is good. By the way he is the author of a work, perhaps not known to all the readers of UNITY, "Hebrew Men and their Times," which well deserves the attention of those interested in the subject of Jewish Messianic Hopes and Ideas. The Rev. FRANCIS G. PEABODY, son of Dr. PEABODY of Harvard University, has been compelled on account of ill health to resign his parish (1st Unitarian, Cambridge). His people were very deeply attached to him. He visits Europe in search of health. Rev. Mr. CHANEY, late of Hollis St. Church, Boston, will supply his pulpit for six months. While listening recently to a "very *learned*" sermon in one of our leading churches a thought like this presented itself: "Are we not in danger of making the pulpit a mere professor's chair? Is it not possible that we may forget that *sentiment* claims by right a place in religion, as well as *reason?* Is it not quite as much the function of the sermon, even the "liberal" sermon, to inspire men to action as to stimulate them

to thought?" It is currently reported that Rev. LAIRD COLLIER, who is now in England, will marry and remain there. Col. INGERSOLL has delivered his lecture here on "BURNS." If Mr. INGERSOLL has any God it is evident that he is dual in nature, comprising (1) INGERSOLL and (2) BURNS. Lately he delivered the same lecture in Boston to a good audience. Sunday's *Boston Herald* takes him to task for his language, and gives its opinion that it is better to reverence the past than despise it as does our lecturer. Since INGERSOLL is an admirer and worshipper of BURNS it would be well for some one to call his attention to these words of his favorite: "An Atheist's laugh's a poor exchange for Deity offended!" In the *Atlantic Monthly* for October is an article that should be read by every member of every church in the land, Orthodox and Liberal. It is entitled "Certain Dangerous Tendencies in American Life." The drift of the article is, that the members and ministers of the churches generally doubt, if they do not positively disbelieve, the creeds; that churches are becoming societies for religious amusements; and that the sermons are as little doctrinal as possible because the ministers fear to speak their thoughts. We trust that some of our orthodox brethren will read the article and learn whose theology is now "of the mollusk order." We heard Rev. Mr. SAVAGE of Boston a Sunday or two ago, in his own church. The discourse was intensely practical and would have been listened to with attention and approval, by any orthodox congregation.—— Col. T. W. HIGGINSON has a new lecture on "European Impressions of America and Americans." We presume his aim will be to correct some of the false notions which people on the other side of the sea have of us and our country. We have an idea that it would be well for some one to prepare a lecture on "Eastern Impressions of the West and the Westerners," so as to correct, if possible, many false notions which our friends here in the East have of our great, young West and its people.——Rev. JOSEPH COOK is again in full blast in Boston—"blast" is the word. Season tickets to his lectures, $5.00.—— Our Boston people are jubilant over the late Philadelphia Conference. Rev. E. E. HALE writes to the *Boston Herald*, praising the meeting warmly. He thinks that Unitarians have the only real Conferences. —Y.

Rev. C. W. WENDTE seems to have been giving the religious and other dry bones of Cincinnati a tremendous wake, by preaching two "audacious" sermons which the daily papers have been giving to that part of the public who could not get an opportunity to hear them. The first sermon, delivered Sunday evening, Nov. 4, discussed the Cincinnati Churches, painted out the causes of their decadence, urged the need of new principles, new methods and new men, commented on the low average talent in the pulpits of the city, with the reasons for the same, and described "the ideal church." The second sermon,

preached Sunday evening, Nov. 11, discussed Cincinnati as "the Paris of America," expressed regret and concern at the sybaritical tendencies everywhere discoverable, spoke some plain words on the Sunday and Temperance questions, pointed out certain needed educational, social and political reforms, and emphasized the part which the Church should take in the improvements demanded.

We notice that Unity Club, composed of young people connected with Mr. WENDTE'S Society, has entered upon its winter's work, with all its old enthusiasm. It has committees of Self-Culture, Amusement, and Helpfulness. The programme of activities adopted for the season includes concerts, dramatic and social entertainments, and a series of "assemblies."

Literary—The work on "Sennacherit" by the late GEORGE SMITH will shortly appear.——CANON FARRAR'S "Life of Christ" has reached its thirty-fifth edition, in the two-volume Library style.——Dante as a field for literary study has not been neglected in the past seven years. More than five hundred and fifty publications concerning him were issued.——The poet WHITTIER says that RALPH WALDO EMERSON is the one living American who will not be forgotten a thousand years hence.——In one corner of EMERSON'S house at Concord, is a curious little room which has always been known as the "Saint's Chamber." On its walls are inscriptions in the hand writing of the good men who have rested there.——Between eight and nine thousand copies of TENNYSON'S works were sold by one publishing house alone, at the late book-trade sale.——The editor of the *Unitarian Advocate* says of Prof. C. C. EVERETT'S Essay on "The New Ethics" read at the Saratoga Conference: "To our mind nothing abler has appeared in Unitarian literature in two years, and that is saying a great deal."——Prof. HUXLEY will soon tell us what he thinks of HUME in the "English Men of Letters."——Mr. BAYARD TAYLOR'S "Life of GOETHE," which is approaching publication, will contain important material hitherto quite unknown to English readers. Much has been gathered from oral testimony at Weimar.——DICKENS' complete works have been printed in this country in twenty-four different editions, BUNYAN'S "Pilgrim's Progress" in over sixty, and DE FOE'S "Robinson Crusoe" in over fifty.——Prof. J. R. SEELYE'S "Life and Times of STEIN" is now nearly ready in England. It treats of German history between the death of FREDERICK the Great and the French Revolution of 1830.——The finest tribute to DEAN STANLEY that we have seen is from the pen of Dr. BELLOWS in the *Independent* of Nov. 14.——Some of the subjects which Rev. JAMES KAY APPLEBEE has announced for his Sunday Evening lectures at Hooley's Theatre in this city, are "Enoch Arden;" "Charles Dickens;" "John Bunyan;" "Merchant of Venice;" "John Wesley;" "Tennyson's Idyls of the King;" "Oliver Goldsmith;" "Thomas Blood;" "King Lear;"

"Measure for Measure;" "Hamlet;" "Charles Lamb."——Prof. BAIN, in a recent article on Education as a Science, in *Mind*, says concerning punishments: "It is in graduated artificial inflictions operating directly on the nerves by means of electricity, that we may look for the physical punishments of the future that are to displace flogging and muscular torture.——The British and Foreign Unitarian Association are soon to publish a pamphlet, by Dr. G. Vance Smyth, on "The Prophets and their Interpreters,"——Rev. Dr. Edkins, author of "Religion in China," has prepared a volume of sketches, historical and critical, of the Chinese and Buddhist religions, which he calls "Chinese Buddhism."——Hurd Houghton & Co., have just published a volume of "Sermons Preached in the Church of the First Religious Society in Roxbury, by George Putnam."——*The Literary World* of Boston is soon to be made a fortnightly, instead of a monthly.

A new and interesting feature of the Illinois State Conference at Princeton was a ministerial "symposium," where 14 of the "cloth" enjoyed a delightful social hour together over "a good cup of tea." We ministers will vote to have the ministerial Tea Party made a regular part of our Conference exercises. Why not? Who can give any good reason why our Liberal ministers in the West should not get acquainted?

It is cheering to see with how general unanimity almost all classes of religious people—Methodists, Baptists, Catholics, Unitarians, Presbyterians, Jews—vied to do honor to the eminent English Broad Churchman, DEAN STANLEY, during his recent visit to this country. And yet in a few directions, and some of these where we should least have expected it, we saw him denounced as a "free-thinker" and "an enemy of Christianity." Verily bigotry dies hard.

The Religio Philosophical Journal of this city has been calling the attention of the Boston *Investigator*, and the Paine Memorial Hall people, to the fact that Paine was not an atheist but a pronounced and earnest theist, and it complains indignantly that he "has been put forward as a leader of those secularists who reject both God and immortality."

The *Unitarian Advocate* is a handsome and vigorous little paper, published monthly at Olympia, W. T., by Rev. D. N. UTTER, and devoted to the interests and advocacy of Liberal Christianity on the Pacific Coast. It has now reached almost the end of its second year. We never see its bright face without joy and pride. It is really a marvel that our little handful of brethren off in that far away corner of the land, where our standard has been planted only such a little time, can publish a paper at all, much less make it so good. We want more UTTERS and ELIOTS and GALVINS in all parts of the country. Earnest, able, self-sacrificing, brave men, like these Pacific coast heroes, who believe with heart and soul in our Gospel and our work, *and are not afraid to push*, is now the need of Unitarianism. Where are the men?

A hundred new fields in the West, all rich with promise, (and half as many in the East) are now waiting for the men. Find us the men! But in the meantime let us not allow our brother UTTER to stagger and fall under the heavy load—financial as well as other—that he is carrying. It costs something in Olympia, as well as in Chicago or Boston, to publish a paper. Let Unitarians all over the country subscribe for the *Advocate*. The subscription price is only a dollar a year. Subscribe for the sake of the cause on the Pacific coast; subscribe for the sake fo bringing into your home a monthly record of earnest work and noble self-sacrifices, which it will do you more than a dollar's worth of good to read.

"What is the Bible?" by J. T. SUNDERLAND. New York: G. P. Putnam's Sons. 1878.

This little book of some two hundred pages fully meets the promise of its sub-title, which describes it as "an attempt to answer the question in the light of the best scholarship, and in the most reverent and catholic spirit." We have read it carefully and can bear testimony that in both respects, in its spirit and in its substance, it is admirably well done. He must be bigoted and unreasonable indeed, who does not confess here the presence of the temper of the real truth-seeker. Respect for that book which has played so great a part in the history of the world and the development of religion, is in this book from first to last; the love of the bible which the author shows is not less but more effective because it is a love with discrimination and judgment. The fine spirit of earnestness, reverence and moderation in which it is written will, we trust, commend it to very many Evangelical believers, who have imagined a close and necessary connection between free, rational criticism and a flippant, irreligious disposition. The book should be a most efficient missionary publication for this reason. The real catholicity of Mr. SUNDERLAND'S temper is most clearly seen in the first chapter, on the "Bibles of the World," in which he rebukes the narrowness and provincialism of bigoted forms of Christianity; and in the last chapter, on the "Value of the Bible," where he has an equal rebuke for the crude and shallow crowd who reject the bible altogether because of certain undeniable inconsistencies and contradictions between its different parts. To the unbeliever in our noble Scriptures, the work will be as valuable as to the over-believer, and we trust its sober and deep earnestness will make a wide impression throughout the West upon the so-called "enlightened," who have begun their own enlightenment by disowning the great light they might have from the bible—the bible, not the artificial and infallible record of an incomprehensible religious history, but the ever-interesting, ever-human and ever-natural history of a race gifted with the highest genius in matters of righteousness and spiritual life. The amount of ground which Mr. SUNDERLAND h s

contrived to cover is very great, and his skill in condensation is everywhere visible; but dryness and superficiality have been equally avoided. The second chapter gives a "particular account of the origin and growth of the bible." In his critical conclusion, Mr. SUNDERLAND has recognized the high importance of the works of the Dutch School, and has drawn much from that quarter, without making his statements depend too largely upon their reasonings. We think him right in all main points except his judgment of Solomon's Song, where we prefer to follow RÉNAN in his more appreciative conclusion. The chapter exposing the pretended infallibity of the bible vigorously lays that ancient error to rest once more, and an appendix names a considerable number of the best books to be read by those desiring fuller inform ation. Emphatically, Mr. SUNDERLAND has done the cause of sound religion a great service, and we wish for his book a wide circulation.—N. P. G.

Persons and Things.—Dr. JAMES M. PEEBLES, the eminent Spiritualist writer and speaker, is to lecture for the First Society of Spiritualists of this city during the month of December.——Rev. BROOKE HERFORD is giving three Sunday evening lectures on Ancient Egypt. Subjects: "Egypt's Place in the Ancient World;" "Life in Ancient Egypt;" "Religion in Ancient Egypt."——Rev. Dr. RYDÉR'S church (First Universalist,) has been welcoming its pastor back from a summer in Europe, with floral decorations and great joy.——Rev. ROBERT COLLYER took for the subject of his discourse the other Sunday evening, "A Look over England."——Rev. F. L. HOSMER preached in this city Nov. 17—at the Church of the Messiah in the morning, and at the Third Church in the afternoon.——The late Illinois Conference at Princeton, and the Philadelphia Convention, whose sessions came at the same time, exchanged fraternal greetings by telegraph.——The pastor of the Unitarian Church at Ann Arbor preached last Sunday morning on "Robert Ingersoll: Who is responsible for him? and how can he be got rid of?" to a congregation which filled the church pews, gallery and aisles. The sermon has created a lively sensation in the town. It is printed in the local papers, and will soon be out in pamphlet form.——The discussion on "The Bible," between Rev. S. W. SAMPLE and Rev. JOHN RICE, still continues in the *Monticello* (Iowa) *Express*. It has opened many eyes to important truth.——Rev. G. W. CUTTER, of Buffalo, N. Y., is giving a series of lectures, on the first Sunday evening of each month, on "The Progress of Religious Thought." His themes are: "Luther and the Reformation," "Loyola and the Jesuits," "Cranmer and the English Church," "Calvin and Servetus," "Fox and the Quakers," "Wesley and Methodism," "Channing," "Theodore Parker."——Rev. CHARLES G. AMES, Editor of the *Christian Register*, begins on the first Sunday evening in December a series of monthly meetings in the Spring Garden Insti-

tute, Philadelphia.——At the late session of the New Hampshire Unitarian Association, held in Concord, essays were to have been read by Rev. Dr. WARREN (Methodist), President of Boston University, and Rev. HENRY POWERS of Concord (Unitarian), upon the question, "Why does the Church remain orthodox?" Mr. POWERS read his paper, but Dr. WARREN was prevented by illness from being present. ——The Universalists and Unitarians of New Hampshire have been moving very earnestly in their late State gatherings in the direction of more cordial denominational fraternization and coöperation. Among other things, it is proposed to hold Union Meetings in various parts of the State, and to establish a new academy, perhaps at Andover.——Rev. A. P. ABBOTT, of Poughkeepsie, N. Y., who for three years has been keeping up a great Sunday evening meeting in the Opera House of that city, where many hundreds of the unchurched have heard a broad, earnest, uplifting Gospel from his lips, has lately sought affiliation with the Unitarian body. The American Unitarian Association has just voted $500 from its funds to help Mr. ABBOTT in his admirable work.——The Unitarian Society in Portland, Oregon, is progressing steadily with its new edifice, which Mr. UTTER'S *Advocate* tells us will be "the prettiest church in Portland when complete." The pastor, Rev. T. L. ELIOT, not to be outdone by his society, is building himself a new house.——The papers are telling us that of thirty ministers who have within a comparatively short time left the Orthodox Congregationalist body, sixteen have joined the Liberal ranks—twelve becoming Unitarians, one a Universalist, two independents, and one calling himself simply a "radical."——The good work set on foot at Saratoga of raising a Missionary fund by one-dollar subscriptions among the Liberal women of the United States, goes steadily forward. Will not the ladies of all our churches appoint a committee of their number to help on this excellent cause?

UNITY, (formerly THE PAMPHLET MISSION) has been established for the purpose of publishing a semi-monthly series of Liberal Religious pamphlets on the Unity. the Evolution, the Doctrines, the Bibles, and the Leaders of Religion; on the Relations of Religion to Science, to Devotion and Conduct, and on kindred topics; written by men whose word combines Liberal thought with religious feeling. Each pamphlet will contain an Essay or Sermon, (original or reprint,) together with from six to ten pages of "Notes and News," made up of short editorials, gleanings from the freshest religious thought, and news-items about Liberal work, Liberal books, etc. It is hoped that the publication will meet the want not only of persons already connected with Liberal organizations, but also, especially, of ISOLATED LIBERALS—the fives and tens and twenties in small towns. Besides its use in the home, it can do service among friends and neighbors, as well as furnish regular material for Sunday meetings and discussions in places hardly to be reached by Liberal preachers.

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